

IN THE NEWS

Israel eases Nablus closure

Israel eased its closure of a West Bank city long seen as a source of Palestinian terrorism.

Israeli top brass said Thursday that for the first time in more than four years, there were no intelligence alerts of impending attacks from Nablus.

As a result, the army decided to drop the minimum age requirement for Palestinians entering and leaving the city from 25 to 20.

Islamic school suspends two teachers

A private Canadian Islamic school suspended two teachers for their apparent encouragement of a student's violently anti-Israel project.

The move came after the Ottawa Citizen newspaper printed translated excerpts from a student's hate-filled story that involved killing Jews and Israeli soldiers with bombs and an M-16 rifle.

A drawing on the front of the eight-page story showed a Palestinian flag being raised over the Dome of the Rock with a machine gun, while a Star of David burns in the distance.

The text beside it reads, "With the call of God is the Greatest, the flag of Zionism will fall and will be destroyed."

The boy's story of violent revenge against Israel received high praise from one of his teachers, and reportedly had been placed on display in a glass case.

Arab suspected in suicide bomb plot

An Israeli Arab is suspected of complicity in last month's Tel Aviv suicide bombing.

The Shin Bet said Thursday that the day after the Feb. 25 attack on a nightclub called the Stage that killed five people, it had arrested an Israeli Arab man.

According to the security agency, the suspect confessed to driving the Palestinian bomber to Tel Aviv.

■ **MORE NEWS, Pg. 8**



WORLD REPORT

PUBLISHED WEEKDAYS BY JTA—THE GLOBAL NEWS SERVICE OF THE JEWISH PEOPLE • WWW.JTA.ORG

With withdrawal approaching, settler leaders work U.S. ties

By CHANAN TIGAY

NEW YORK (JTA) — At one end of a long conference table, Shaul Goldstein talks animatedly on his cell phone.

During lulls in the conversation, Goldstein, vice chairman of the Yesha settlers council, leans over a sophisticated-looking speaker phone and — after several unsuccessful tries — patches into a radio station's switchboard to set up an interview for Uzi Landau.

Landau, a Likud Knesset member and outspoken opponent of Prime Minister Ariel Sharon's plan to withdraw from the Gaza Strip and parts of the West Bank, is reviewing his notes as he prepares to field questions from the host of a

local Jewish-affairs radio program.

At the other end of the table, Adi Mintz, former chairman and a current board member of the Yesha Council, ruffles through a folder filled with papers and then hurries into the hallway, where he breezes by Pinchas Wallerstein.

Wallerstein, mayor of the Binyamin Regional Council in the West Bank, is speaking on his telephone as he paces through the Jewish National Fund's New York headquarters. JNF allowed the men to use its space last week but did not sponsor their visit.

The atmosphere around the leaders and supporters of Israel's settler movement is frenetic. It's Friday morning, they've recently arrived in New York from Israel and they have a series of meetings and interviews before Shabbat begins.

Their mission is urgent: to raise money and political awareness among American Jews to fight the government's plan, which



Photo courtesy the Knesset

Uzi Landau, a Knesset member from the Likud Party, is fighting the withdrawal plan.

gains a further sense of inevitability with each day.

"I feel we have hope," Goldstein says. "But today it's obvious that Sharon has succeeded in every step he took" toward withdrawal.

The trip follows an unusual, last-minute decision of the Yesha Council's board to dispatch the four-man team to the United States. The council is engaged in an existential battle against the "disengagement" plan, which would uproot some 1,700 settler families from their homes in the Gaza Strip starting in July.

"This is not our private struggle," Mintz says. "Whenever the government of Israel

Continued on page 2

BEHIND THE HEADLINES

■ *Settler leaders try to gain support from U.S. Jews*

Continued from page 1

will begin to withdraw from Gaza and from Samaria," the biblical name for the northern West Bank, "the real perspective of the Arabs will be that the Zionist dream begins to stop. This is the beginning of the end of Zionism."

The settler leaders and their Knesset backer are not in the United States to convince anyone of the legitimacy of their cause; it's too late for that. They're here to appeal to their base of hard-core supporters.

"We didn't come here to convince. We came here to raise support. Today we need mainly financial support and a little political support," Goldstein says. "We don't have any money anymore. We need at least \$3 million urgently. If we raise one-third" on the U.S. trip, "it will be a good achievement."

The four met with American Jewish leaders, including representatives from the American Friends of Likud and the Orthodox Union. They spent Shabbat in several New York-area Jewish communities.

It wasn't immediately clear if they reached their fund-raising goal, but their message seemed to resonate. Norman Shabot, a friend of Landau's and an active member of New York's Syrian Jewish community, took Landau to three Syrian synagogues in Brooklyn over Shabbat.

"Between the three shuls, there were approximately 1,000 people in attendance, and only one had a negative comment," Shabot says.

"They're all quite concerned after the Oslo experience as to exactly what this experiment might end up bringing out," he says, referring to the 1990s peace process that ended in the violent Palestinian intifada, which has continued for four and a half years.

For Rabbi Shmuel Goldin, however, the decision on whether or not to disengage from the Palestinian isn't one for Diaspora Jews to make.

"I believe that it's an issue to be decided by the generals and the leaders of the Jewish state, and that's where it's best left," says Goldin, of Congregation Ahavath Torah in Englewood, N.J.

"Those religious authorities who would turn to us and say, 'You have to help us enlist support against disengagement because it's anti-halachic,' my response would be that it is not a clear halachic issue," he says, referring to Jewish religious law.

Goldstein says Yesha's campaign will involve banners and ads in the media, but no violence.

With withdrawal approaching, both proponents and opponents of the plan are feeling the need to make themselves heard. On March 16, as the first of the Yesha leaders was arriving in New York, Israel's point man on disengagement fielded tough questions from leaders of the Orthodox Union.

Yonatan Bassi, head of the government's Disengagement Administration, answered questions from O.U. officials on a conference call, Rabbi Tzvi Hersh Weinreb, the O.U.'s executive vice president, told JTA.

The queries largely sought to determine whether Bassi is "truly going to be sensitive to the people who are going to lose homes and schools and synagogues and graveyards" when Israel withdraws, Weinreb said.

Landau says terrorists, from Khan Yunis in Gaza to Kashmir, will view an Israeli withdrawal as a victory.

"It's immediately clear that this disengagement is going to tremendously boost terrorism," Landau says. "Terror organizations like Hamas and Islamic Jihad say it's because of terror that Israel left Lebanon, because of additional terror Israel is now leaving Gaza, with some more terror Israel will leave Judea and Samaria and Jerusalem — and then the road to Tel Aviv is open."

Palestinian groups already are trying to portray Israel's withdrawal as proof that terrorism works. But Steve Masters, national chairman for advocacy and public

policy at Brit Tzedek V'Shalom, a dovish group, dismisses that reasoning.

"I find that argument really ridiculous," because the withdrawal plan is "sending the opposite signal," Masters says. "It's sending the signal that Palestinians who are committed to nonviolence and working with Israel to guarantee a secure future for Palestinians and Israelis — they're the winners in the disengagement plan. They're the people Prime Minister Sharon is working with as a partner."

Goldstein, for his part, criticizes Sharon's treatment of the settlers, who once were among his staunchest supporters.

"We think that the prime minister and his advisers must stop their incitement against our public," he says. Otherwise, "it will push us to a corner; like a spring that you push, push, push — and finally" it lashes back at you.

The settler leaders hope to convince Sharon to initiate a public referendum on the withdrawal plan.

Many withdrawal supporters depict a referendum as a stalling tactic. But the settlers insist a referendum would delay the pullout by only a few months and say it is worth the wait.

Asked if he could put a number on how confident he is that the settlers' campaign will bear fruit, Goldstein smiles and says, "A very good Israeli number: so-so."

Then he turns back to the business at hand, patching Landau into yet another radio show for another interview.

Whenever the government of Israel will begin to withdraw from Gaza and from Samaria, the real perspective of the Arabs will be that the Zionist dream begins to stop. This is the beginning of the end of Zionism.

Adi Mintz

Yesha Council member

JTA WORLD REPORT

Howard E. Friedman
President

Mark J. Joffe
Executive Editor and Publisher

Lisa Hostein
Editor

Michael S. Arnold
Managing Editor

Lenore A. Silverstein
Finance and Administration Director

JTA WORLD REPORT is published five days a week, except holidays, by the Jewish Telegraphic Agency Inc., 330 Seventh Ave., New York, N.Y. 10001-5010. For more information about how to subscribe by e-mail, fax or regular mail, call (212) 643-1890, or visit our Web site at www.jta.org.
© JTA. Reproduction only with permission.

Orthodox Jews oppose withdrawal, differ on tactics

By DINA KRAFT

TEL AVIV (JTA) — At Orthodox synagogues across Israel and the territories, a short prayer is being recited against the planned Israeli withdrawal from the Gaza Strip and a portion of the northern West Bank.

The prayer asks for divine blessing for those “sons who are living selflessly and with perseverance in all parts of Judea, Samaria and Gaza,” asking to “uplift their spirits and strengthen their heart” as they stand up against those who would wish them harm.

Rabbi Mordechai Eliahu, a former Sephardi chief rabbi in Israel, has asked congregations to recite the prayer as a protest against Prime Minister Ariel Sharon’s plan to withdraw Israel from the Gaza Strip and a section of the northern West Bank unilaterally, evacuating some 8,000 Jewish settlers from their homes.

For many Orthodox Jews in Israel, the prayer taps into a deeply personal issue. Many of the Jewish settlers themselves are Orthodox. And many Orthodox Jews who live within the Green Line, Israel’s pre-1967 borders, have relatives and friends who are settlers.

Across Israel’s Orthodox spectrum, the majority of voices are solidly against the withdrawal plan. What varies is the degree of resistance that leading Orthodox figures are supporting.

Eliahu and another former chief rabbi, Avraham Shapira, have been among the most high-profile voices to call on soldiers and police to refuse orders to evacuate settlers, a tactic that is gaining popularity in national religious circles.

The highly influential spiritual leader of the Shas Party, Rabbi Ovadia Yosef, another former chief rabbi, made headlines recently when he called Prime Minister Ariel Sharon “evil” because of the disengagement plan. He added, “God will strike him with one blow and he will die. He will sleep and not awake.” Yosef later said those comments had been misunderstood.

Many Orthodox rabbis maintain that Israelis now are living in messianic times and so should be promoting Jewish expansion in biblical Israel aggressively. Those rabbis see Gaza as a biblical birthright, promised to the Jews by God.

However, many scholars say that during biblical times Gaza was part of the land promised to the Jews but never was part of the land actually conquered and inhabited by them.

Questions of Israel’s historical ties to Gaza aside, there are top Israeli rabbis, both within Israel proper and in the territories, who are calling for restraint and a focus on Jewish unity.

Rabbi Aharon Lichtenstein, the co-head of Yeshiva Har Etzion in the West Bank settlement of Alon Shvut, is one of the leading Orthodox leaders to have come out against soldiers defying orders to evacuate settlements. Members of Israel’s national religious community are split on whether or not to disobey orders.

“I have spoken very clearly. I think that this kind of insubordination is intolerable in these circumstances. I think those soldiers there should obey” orders, Lichtenstein said.

Lichtenstein is among those leading Orthodox rabbis who say there is something that must be respected in a decision made by the government of the Jewish state.

Most religious lawmakers are against disengagement but have also been careful not to call for violence as a means of protest.

Rabbi Shlomo Riskin of the West Bank settlement of Efrat, like Lichtenstein and other rabbis, has warned of the dangers to Israeli society that could grow out of rabbis advising soldiers to refuse orders.

“I am unalterably opposed to those rabbinic voices which call upon the soldiers of the IDF to refuse to obey military orders of evacuation claiming that such orders are against absolute Torah law,” Riskin wrote recently in the Jerusalem Post. “I humbly insist that such is not the case, that Torah law grants the right to a sovereign State of Israel to determine its borders, and that a call to refusal on religious grounds is tantamount to a call to civil war. The State of Israel can withstand the evacuation of settlers from Gaza; it cannot withstand a civil war.”

Inside Israel proper, Rabbi Yuval Shir-

logh, a popular young rabbi who heads a major yeshiva, Petach Tikvah, has come out against disengagement as a policy while remaining outspoken in his call that religious Jews not act against the state and its institutions.

Rabbi Yehuda Gilad, a former Knesset member of the Meimad Party, is one of the few Orthodox rabbis to give grudging support to the Gaza withdrawal.

“I am far from satisfied with the plan and how it was reached,” he said, saying he would have preferred to see a national referendum. “But at the end of the day I don’t see a way a Jewish state can be democratic and Jewish while remaining in control of 2.5 million Palestinians.” That’s the number of Palestinians living in

**The State of Israel
can withstand the
evacuation of settlers
from Gaza; it cannot
withstand a civil war.**

Rabbi Shlomo Riskin

Efrat

the Gaza Strip.

Daniel Tropper, the founder of the Geshar Foundation, an Israeli organization that seeks to bridge the gaps between the secular and the religious in Israel, said that because so many Orthodox Jews in Israel have ties to the settlements, the idea of disengagement is especially difficult for them to accept.

Rabbi Shlomo Aviner, one of the chief rabbis of the Beit El settlement and the head of the Ateret HaCohanim yeshiva in Jerusalem’s Old City, received attention in Israel for his moderate words when he called on settlers not to resist if security forces come to evacuate them from their homes.

Aviner is against the idea of any kind of evacuation of Jews, but said that an internecine conflict should be avoided at all costs.

His opinions are sharply different from those held by Rabbi Zalman Melamed, the other chief rabbi at Beit El. Melamed, like Aviner, is a major halachic figure, who has publicly and repeatedly called on soldiers not to take part in anything related to the disengagement. His stance has received much support.

Lichtenstein tries to give voice to the conflict facing the country and the Orthodox. “From a national standpoint the country is undergoing surgery,” he said. “That is always painful — but the question is what is going to be gained at the other end.” ■

**BEHIND
THE
HEADLINES**

■ JTA Op-Ed Special Section ■

Is Harvard head's fight linked to Israel?

By ALAN DERSHOWITZ



CAMBRIDGE, Mass. (JTA) — It's no coincidence that so many of the professors leading the campaign against Harvard President Lawrence Summers for his recent comments about women in science also were in the vanguard of the campaign to divest from Israel and boycott Israeli academics.

These anti-Israel fanatics will never forgive Summers for his criticism in September 2002 of those who single out Israel for condemnation in a world so full of horrible human rights abuses.

After pointing to evidence of increasing global anti-Semitism — “synagogue burnings, physical assaults on Jews,” Holocaust denial, and a U.N.-sponsored conference at Durban that became a platform for anti-Israel and anti-Semitic agitation — Summers turned to some disturbing events on university campuses, such as efforts to boycott only Israeli researchers and to divest only from Israel.

He called these and other selective sanctions against the Jewish state “anti-Semitic in their effect if not their intent.” At the same time, he encouraged listeners to vigorously challenge and criticize specific policy decisions by Israel, as they would do with policy decisions by any other country.

More recently, Summers made controversial statements about women in math and engineering. He suggested that among the explanations — certainly not the justifications — for the relatively small number of women on the most elite research universities’ math and engineering faculties might be “different availability of aptitude at the high end.”

Summers made it clear that he “would far prefer to believe something else” and that he “would like nothing better than to be proved wrong,” because “it would be easier to address what is surely a serious social problem if something else were true.” He offered his theory as one of many to “provoke” his audience of high-powered academics.

These remarks provided Summers’ enemies with an opportunity to cobble together

a coalition of radical leftists, feminists and aggrieved others to demand his resignation.

Among the leaders of this “get Summers” group was J. Lorand Matory, professor of anthropology and African and African-American studies, who drafted a motion for the Faculty of Arts and Sciences. According to an account in the Boston Globe, the draft “has three paragraphs of explanation that refer to several Summers controversies: the memo he signed while working at the World Bank in 1991 suggesting that Third World countries were underpopulated; his support for the Reserve Officers Training Corps on campus, despite a ban on gays serving openly in the military; and his criticism of signers of a petition for divestment from Israel as “taking actions that are anti-Semitic in their effect, if not their intent.”

The motion criticizes Summers’ “apparently ongoing convictions about the capacities and rights not only of women but also of minority populations, third-world nations, gay people, and colonized peoples.” The “colonized people” is an explicit “reference to Palestinians.”

If Matory has his way, it will become impermissible on Harvard’s campus to criticize those who single out Israel for divestiture or boycott.

I’m sure that Matory would respond by pointing out Summers’ position as president of a university, insisting that in this role he has to be careful about not offending any of his constituents. The problem is that if a university president were to be fired because he expressed the views put forward by Summers, it would become only a matter of time before professors, researchers and students also would be subjected to discipline for expressing similar views.

Once a point of view becomes an impermissible one on a university campus, nobody can express it without fear of recrimination. Dismissing a president on

such grounds would give an imprimatur of legitimacy to censorship of the views that formed the basis for his dismissal.

That’s why this issue is bigger than Summers or even Harvard University. It is really about a long-term, systematic effort to impose a political-correctness straitjacket on certain views, especially at universities.

Summers’ statements regarding Israel did not by themselves generate all the opposition to him. His views about women — guarded as they were — may have been the final straw for some who long have been upset at Summers for his refusal to subscribe

to the first commandment for university presidents: Make only speeches that risk offending nobody.

Because Summers has repeatedly broken this commandment, Harvard has become the most exciting, diverse, intellectually stimulating and, yes, provocative university in the world. If Summers now begins to “temper words,” as he told the Faculty of Arts and Sciences he would do, Harvard will become a less interesting place.

Many of the same people who correctly insist on greater “diversity” based on gender, race and ethnicity seek homogeneity of viewpoints. They want more colleagues who share their ideologically fixed positions. The last thing they want is diversity of viewpoint, especially on issues of gender, race and politics.

President Summers’ voice has added to the diversity of viewpoints on university campuses, especially with regard to Israel. He was among the first major university presidents to condemn the immoral efforts to miseducate students by presenting Israel as a pariah nation uniquely deserving economic capital punishment.

He should not be criticized for speaking out. Others should be criticized for their silence in the face of bigotry. ■

(Alan Dershowitz is a professor of law at Harvard. His latest book is “Rights From Wrongs.”)

‘Once a point of view becomes an impermissible one on a university campus, nobody can express it without fear of recrimination.’

YES

■ JTA Op-Ed Special Section ■

Is Harvard head's fight linked to Israel?

By LIZABETH COHEN and BARBARA J. GROSZ

CAMBRIDGE, Mass. (JTA) — Is Harvard President Lawrence Summers being hounded because of his criticism of Israel-bashers?



Lizbeth Cohen



Barbara J. Grosz

That's the question Professor Alan Dershowitz asks in his analysis of the uproar surrounding Summers' comments about women in the sciences. And the answer to this question is a resounding "no."

In attacking Summers' critics as enemies of free speech and Israel,

Dershowitz misrepresents the breadth of concerns expressed by a large number of Harvard faculty, avoids key intellectual issues and trivializes the problems of women in science.

In the Faculty of Arts and Sciences at Harvard, only 13 of 164 tenured faculty in science are women, and tenured offers to women in all fields have plummeted in recent years. For someone who usually defends minorities, Dershowitz's stance is a most surprising one.

In debating the situation, it's important to stick to the facts. A broad cross-section, or over 60 percent, of more than 420 Harvard faculty members at a recent meeting of the Faculty of Arts and Sciences voted to express concern about Summers' remarks on women in science.

Dershowitz notes that Professor J. Lorand Matory, who criticized Summers and put forward a "lack-of-confidence" motion, was a signatory to a petition calling Harvard to divest from Israel — but only a very small number of Summers' faculty critics signed the divestment petition.

The vast majority of those who have expressed concerns about Summers' leadership or "regrets" about his statements on women in science were not signatories to the divestment petition. In fact, many — including one of the authors of this op-ed — signed anti-boycott petitions expressing

support for Israel and for Israeli scholars.

To attribute criticism of Summers to anti-Israel sentiments or to anti-Semitic roots sidelines honest debate, focuses attention on the wrong issues and does a disservice to Israel and American Jewry.

Dershowitz minimizes the inaccuracy of Summers' claim that a lack of "aptitude at the high end" most convincingly explains the under-representation of women in science and engineering faculties, and he downplays the force with which the claim was delivered.

In arguing his case, Summers ignored a large body of research. The issue is not whether there are genetic differences between men and women, which obviously there are; the key question is whether those differences are the most crucial part of the causal chain leading to the under-representation of women on university science and engineering faculties.

At this moment, there is absolutely no evidence to make that case. Because socialization starts in infancy, it is not possible to attribute test results at 12 or 18 years of age to biological differences alone.

Much more research is required to understand the relationship between genetic differences and cognitive differences, as well as the development of the capacities required to be a leading research scientist. Available research speaks to the multiple and subtle ways in which environment affects gene expression and socialization influences cognitive development.

The criticism is not that Summers expressed an opinion that was "unpopular" with his audience, but that his opinion was knowingly incorrect. Summers himself has subsequently acknowledged that he was inattentive to, or ignorant of, "what the research has established."

The underlying question is not about freedom of expression, but about responsibility and judgment. University presidents are no less free than students and faculty to

express opinions, but they must be mindful of the much greater influence their opinions can have.

Certainly, a university president may utter opinions that are controversial and unpopular; indeed, university presidents can help push not only their institutions but also the world in better directions. Provocative opinions, however, must be well supported by the facts.

We are saddened that a number of Summers' defenders, Dershowitz among them, have resorted to personal attacks and vilification of critics

rather than focusing on their ideas and concerns. The ideals of the university urge everyone toward a higher form of discourse — focusing on ideas, facts and well-reasoned arguments rather than name-calling.

Each of us is spending significant time this semester working on one of the task forces Summers established to improve the situation for female faculty and students at Harvard.

Summers himself has called for the attacks on his critics to stop. It's time to focus our energies on fighting prejudice where it really exists, making scientific careers more attractive for all and transforming Harvard into an exemplary university that combines scholarly and pedagogical excellence with faculty and student diversity.

The historic demand for equal access is a Jewish legacy to American universities of which we are very proud.

(Barbara J. Grosz, a computer scientist, is Higgins Professor of Natural Sciences at Harvard and Dean of Science at Harvard's Radcliffe Institute. She also has been a visiting professor at Hebrew University and has had ongoing collaborative research projects with Israeli scientists. She is chairing Harvard's task force on women in science and engineering. Lizbeth Cohen, the Harvard Mumford Jones Professor of American Studies at Harvard and director of the Charles Warren Center for Studies in American History, is a member of the university's task force on women faculty.)

'To attribute criticism of Summers to anti-Israel sentiments or to anti-Semitic roots sidelines honest debate, focuses attention on the wrong issues and does a disservice to Israel and American Jewry.'

NO

Ex-Nazi in court, charged with torture

By JOE GOLDMAN

BUENOS AIRES (JTA) — An ex-Nazi-turned-commune-founder is facing multiple charges of child abuse, torture and murders in Chile.

Paul Schaefer, founder of the a secretive German enclave in southern Chile called Colonia Dignidad, or Dignity Colony, fled Chile in 1997.

For more than seven years he had been a fugitive; that ended when he was arrested by Argentine Interpol officers in a suburb of Buenos Aires on March 10. He was then deported to Chile.

According to witnesses inside the Chilean courtroom where he appeared March 14, Schaefer, 83, appeared dazed and confused. He barely spoke during the court proceedings.

Schaefer was a corporal in the German army during World War II. In the 1950s he founded a religious sect but was accused of child abuse. He fled Germany for Belgium and then Chile.

In 1961, living in Chile, Schaefer founded Colonia Dignidad. The group, some 500 people, most of them German or Chilean, lived on a 40,000-acre compound about 250 miles south of Chile's capital, Santiago.

The community created an impenetrable security system with cameras at its gates and a wall encircling the enclave. Members also built a series of underground bunkers and tunnels. It is thought that Schaefer escaped through one of the tunnels that allegedly extends to nearby Argentine territory. It is believed as well that the same tunnel allowed a number of Nazis thought to have lived in southern Argentina and Chile to

have escape in both directions.

The community grew to be an economic powerhouse, with food manufacturing, tourism and mining operations, and it developed close ties with both regional and national police forces, politicians, and the military and judicial establishments. Its businesses were so large that one Chilean government official claimed that Colonia Dignidad owes more than \$5 million in state taxes.

In the late 1960s a few people began to escape from the heavily guarded compound, bringing with them charges of pedophilia and virtual enslavement of the community's young members through the sophisticated use of drugs. No action was taken against the group, though.

During the military dictatorship of Gen. Augusto Pinochet, from 1973 to 1988, the colony was used as a torture center, according to testimony given to the Rettig Commission, which investigated military atrocities in the early 1990s. A number of "disappeared" persons were seen last in the barracks at Colonia Dignidad.

Yet Schaefer maintained his power until 1997, when the charges of child abuse forced him to flee the country.

"We want to congratulate the Argentine government and the local Interpol authorities for capturing this dangerous man," said Sergio Widder, director of the Simon Wiesenthal Center's South American office.

"We also thank the Argentine government and Interior Minister Anibal Fernandez for quickly expelling Schaefer so he can go on trial in Chile."

"This is a great opportunity, given that Walter Rauff lived for many years in Chile, much of that time under the protection of Pinochet, and Rauff had contacts with Colonia Dig-

nidad," Widder said. "We have an opportunity to interrogate Schaefer about Rauff. It is also possible that with the information that he gives in his depositions we might get information on other Nazi war criminals still alive and living in Chile."

Rauff was a Nazi war criminal who escaped to Chile after the war and lived a protected life there until he died in 1984. Rauff, considered the developer of the mobile gas chamber, was buried in the Santiago's central cemetery as mourners hailed him with the Nazi salute.

Pascale Bonnefoy, a freelance journalist

who has written extensively about Colonia Dignidad and Paul Schaefer, is not sure that the Nazi issue will be raised.

"It seems no one is expecting Schaefer to actually say anything, provide any useful information," Bonnefoy said. "But what is increasingly clear is that the new Colonia leadership and some colony members may be more willing to talk, in part because of a change in image, in part because they may feel safer now to talk."

Olga Weisfeiler's brother Boris, a Russian Jewish emigre mathematics professor at Princeton and Penn State University, disappeared in 1984 while hiking near Colonia Dignidad. She agrees that Schaefer will not talk but hopes that the code of silence will be lifted.

"I don't expect that Schaefer will say anything about Boris or about anything at all, but others may," she said. "After Schaefer's arrest, Colonia's new leader right away publicly admitted that human rights abuses were committed on Colonia's grounds, so it may be very possible they will tell the truth about Boris' fate as well as of the other prisoners."

Weisfeiler is the only U.S. citizen whose disappearance during the dictatorship in Chile remains unsolved. State Department documents released in the last few years show that Weisfeiler was seen inside the colony, living in slave-like conditions, two years after his disappearance, according to a Chilean former intelligence officer who gave testimony to U.S. Embassy officials. ■

'It is also possible that with the information that he gives in his depositions we might get information on other Nazi war criminals still alive and living in Chile.'

Sergio Widder

Director of the Simon Wiesenthal Center's South American office

**FOCUS
ON
ISSUES**



Courtesy of weisfeiler.com/boris

Boris Weisfeiler, who disappeared in Chile in 1984, in a 1981 photo.

ART & CULTURE

Man who saved Hungarian Jews featured in film

By TOM TUGEND

LOS ANGELES (JTA) — Until Nazi Germany occupied its wavering ally Hungary in March 1944, the Jews of Budapest had survived in relative safety, though they were severely restricted and harassed.

But with the invasion, the arrival of Adolf Eichmann, and the enthusiastic cooperation of the native Arrow Cross fascists, the deportations and bloody killings of the city's Jews reached a climax in the fall and winter of that year.

Still, at least 33,000 Jews were saved, mainly through the compassion of a few diplomats who set up "protected homes" under their nations' flags. Even the International Red Cross helped.

The most famous of the rescuers, Raoul Wallenberg of Sweden, has been honored as the embodiment of the Righteous Gentile. Some people also have heard of the noble work of Swiss diplomat Carl Lutz.

Giorgio Perlasca, on the other hand, is almost unknown. Perlasca, who was Italian, is credited with sheltering and sustaining some 5,200 Jews from November 1944 until the concentration camps were liberated by Soviet troops in January 1945.

His story is now told in the film "Perlasca, An Italian Hero," which will screen in major North American cities during the coming months.

In the movie, Perlasca, played by Luca Zingaretti, is a balding, nondescript 34-year-old man, enjoying the wine and women of Budapest as the representative of an Italian cattle-import company.

Like Oskar Schindler, Perlasca is a man of strong nerves, great resourcefulness and infinite chutzpah.

Perlasca died in obscurity in Italy in 1992, but in recent years he has been recognized for his humanitarian heroism by Yad Vashem in Jerusalem and by the governments of Italy, Spain and Hungary.

Directed by Alberto Negrin and based on Perlasca's diaries and the book "The Bannality of Goodness" by Enrico Deaglio, the film is in Italian with English subtitles. ■

Girl creates Jewish teen magazine

By PENNY SCHWARTZ

BOSTON (JTA) — By day, 14-year-old Emily Larson lives the life of an ordinary teenage American girl.

She goes to school, chats with her friends, adjusts to her new braces, and complains — just a little — about having too much homework.

But as soon as her homework's done, Emily, a pleasant, soft-spoken and intensely focused teenager from Holliston, Mass., who is in the eighth grade at the Maimonides School in nearby Brookline, takes on her Hebrew name and morphs into Leah Larson, the publisher of Yaldah, a magazine for Jewish girls.

The magazine's name means "girl," and its second issue is just off the presses.

"A lot of people said they were very pleased with the first edition," Leah said on a recent weekday evening. "Last night I was on the phone with girls from Crown Heights in Brooklyn who want to help." She's also heard from many parents.

News of the magazine is slowly spreading. People — including the religiously observant girls Leah hopes to reach — hear about it from her Web site, at Jewish day schools and by word of mouth. Copies of Yaldah have been ordered from Florida, St. Louis and even London.

Leah is most excited by the e-mail correspondence she's struck up with readers from around the world, who live in countries as close as Canada and as far away as Uruguay — and even Japan.

Leah may be young, but she's no newcomer to publishing. By the time she became a bat mitzvah, she'd had stories, essays, poems, illustrations and photographs features in local newspapers and in two magazines for teenage girls, American Girl and New Moon. She won a \$300 prize for a story New Moon published.

In November 2003, Leah started playing around on her computer, turning disappointment into creative invention. That afternoon, she came up with the name and logo for Yaldah, and an outline for a maga-

zine that featured stories and articles by and about Jewish girls.

Ten months later, on a shoestring budget and a prayer, Yaldah made the transition from Leah's computer screen to full-color glossy pages. She raised the money for the first issue herself by selling advertising.

The first 150 copies sold out within two months, and Leah printed another 80 copies. The second issue — Winter 2005 — was published with a run of 200. She's now planning the spring edition, which she hopes to get out in time for Passover.

Leah may be tapping into an otherwise ignored market. If she is right, young Jewish girls from observant families will relish a fun and creative magazine where they can both express themselves within their religious world and broaden their horizons.

"Girls like to read things that look nice," Leah said. Yaldah offers page after page filled with original color artwork, cute graphics and snappy photographs.

With advice from her printer and her father's colleague, a graphic designer, Leah said, "This edition is much more pleasing to the eye" than the first one had been.

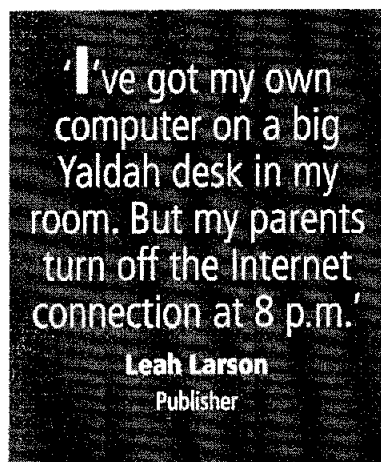
Leah knows her audience because they are her peers, and Yaldah's friendly girl-next-door tone comes packaged in a jazzy, attractive design. The latest issue has a quiz on getting organized — what magazine for girls doesn't?

How does Leah handle the demands of publishing a magazine?

"Somehow I'm doing it," she says. She often does her homework during her free time at school and on car rides. Sometimes she even does it on the way to school, she said.

Has her life changed since she became a publisher? "I've got my own computer on a big Yaldah desk in my room," she said. "But my parents turn off the Internet connection at 8 p.m." ■

(For more information, go to www.yaldahmagazine.com)



NEWS IN BRIEF

NORTH AMERICA

Columbia prez: Free speech with limits

In response to controversy surrounding the Middle East studies department at Columbia University, its president backed some limits on academic freedom.

Lee Bollinger mentioned limits on academic freedom in a speech Wednesday to the Association of the Bar of the City of New York.

"We should not elevate our autonomy as individual faculty members above every other value," Bollinger said, according to The New York Times.

His speech came as the university awaits the report of an internal committee investigating charges of intimidation of Jewish and pro-Israel students.

Breaches of that responsibility should be met with consequences, said Bollinger, who was a First Amendment lawyer.

But Bollinger rejected a proposal to add new classes with differing viewpoints, saying that could polarize the campus politically.

Petition blasts C-SPAN on denier

More than 500 scholars signed a petition protesting C-SPAN's decision to broadcast a lecture by a Holocaust denier.

The petition was organized by the David S. Wyman Institute for Holocaust Studies in response to the U.S. cable network's decision to broadcast a talk by David Irving alongside a lecture by Holocaust scholar Deborah Lipstadt.

Lipstadt later rescinded permission for C-Span to tape her talk. Irving lost a lawsuit against Lipstadt and her publisher, Penguin Books, in 2000, after Lipstadt accused Irving of being a Holocaust denier.

Bobover leader dies

Rabbi Naftali Halberstam, the leader of the Bobover Chasidim, died Wednesday at 74.

Halberstam had led the Bobovers, who are estimated to have more than 20,000 followers, since his father died in 2000.

Halberstam's father, Shlomo, is credited with rebuilding the group after World War II.

Court Jews

A high-school basketball team from suburban Chicago with an all-Jewish starting five won the Illinois state championship.

Glenbrook High School won the state's Class AA title on Saturday with a 63-51 victory over Carbondale, the Forward reported.

Four out of the five starters had celebrated becoming bar mitzvah, the team's captain, Sean Wallis, told the paper.

MIDDLE EAST

Signs of the times

Israeli police are searching for right-wing activists who distributed bumper stickers threatening Prime Minister Ariel Sharon's life.

The State Attorney's Office ruled Thursday that the slogan "Rabin Awaits Arik — Death to Traitors," seen on stickers distributed at a Jerusalem rally last month, constitutes incitement to murder and it ordered a probe.

Hadassah gets new emergency center

A new center for emergency medicine was dedicated Thursday at a Hadassah hospital in Israel.

Some 700 Hadassah members are in Israel to dedicate the \$50 million center at the hospital in Jerusalem's Ein Kerem neighborhood.

The new center is considered one of the world's most advanced for treating victims of terrorist attacks. Hadassah recently was nominated

for the Nobel Peace Prize for the example of cooperation and coexistence set by a staff that is both Jewish and Arab, for the organization's efforts to build bridges to peace even during the intifada, and for giving equal treatment to Israeli and Palestinian patients.

Balance in the ranks

The Israeli army reportedly wants to counter the preponderance of religious troops in its combat units.

Ma'ariv said Thursday that the top brass are seeking ways of boosting the number of secular youths conscripted into the ground forces, whose ranks are now 30 percent to 40 percent Orthodox.

The religious representation is even higher in elite units — 60 percent in the Givati Brigade's reconnaissance company, which is very active in the Gaza Strip — and one of every two soldiers enrolled in the combat officer program is said to wear a kippah.

According to the daily Ma'ariv, the new recruiting initiative is a matter of bringing the ranks more into line with the demographic breakdown of Israel as a whole, rather than an expression of concern over the political leanings of religious troops.

The army declined comment.

Greek patriarch denies sale

The Greek Orthodox patriarch in Jerusalem denied a report that his church had sold land to Jews.

"Nobody came and claimed property ownership, and even if somebody claims he bought it, it needs the approval of the Holy Synod," Irineos I told reporters Thursday. "Even the patriarch himself cannot sell it."

The Ma'ariv newspaper reported last week that a former Irineos aide, now at large, sold key church properties in the Old City to two groups of Jewish investors.

The report sparked an outcry in the Palestinian Authority, which accused Israel of "Judaizing" the holy city.

WORLD

Russian anti-Semitic letter resurfaces

A new anti-Semitic letter to Russian prosecutors urging a ban on Jewish religious organizations as "extremist" has surfaced again.

The letter that was sent to the Prosecutor General's Office earlier this week is a revised version of an earlier letter that generated headlines in Russian and international media and triggered a wide public debate in Russia about anti-Semitism and the place of Jews in Russian society two months ago.

The revised version allegedly has been signed by some 5,000 "Russian Orthodox believers," the authors of the letter said.

The letter called for an investigation into the activities of Jewish religious groups in Russia that work according to "the morals" of the Shulchan Aruch, a code of practical Jewish law, that the letter claims contains values that are offensive to Orthodox Christians.

The signatories also are demanding that Jews whose values are anti-Christian should not be employed by the state services and in the mass media.

French mission to Israel

French politicians are traveling to Israel.

The participants on the trip, including France's trade minister, Patrick Devedjan, will arrive in Israel on Sunday.

Also on the trip are 400 Jews who can trace their roots to Constantine, Algeria, who will have a reunion with former residents of the city now living in the Jewish state.